

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, March 20, 1959

Second-Class Mail Privileges Authorized at New York, New York and Indianapolis, Indiana

VOLUME XIV — No. 30

It's Up To The Anti-Semites

ONLY HATRED OF JEW WILL INSURE SURVIVAL SAYS BRITISH PROFESSOR

LONDON (P-O)—World Jewry will likely go out of existence in the next two or three generations if the anti-Semites don't keep up their work, Professor Hyman Levy bleakly predicted last month.

As reported in the London Jewish Chronicle, the well-known head of the department of mathematics and mechanics at the Imperial College of Science and Technology here declared that "Broadly speaking there is little likelihood of the survival of Jewry as a separate entity in the next two or three generations unless one takes the bleak view that anti-Semitism is something inherent in non-Jews."

Professor Levy, however, envisaged a lugubrious possibility for Jewish survival: He foresaw poverty, economic crisis, and unemployment in the West—particularly the United States—that would provoke anti-Jewish feeling and thus Jewish survival.

Anti-Semitism and consequently Jewish survival depend on economic and political developments, he declared. "If we were to move into a more rational and planned organization of society, then we would expect anti-Semitism and Jewry to disappear," he added.

FEARFUL JEWS HIT

U.S. Jewry of Future Looks Good to Toubin

MIAMI BEACH (P-O) — A national director of one of America's top Jewish organizations took a whiff from his opium pipe here this week and came up with predictions about the U. S. Jewish community of the future.

Isaac Toubin, executive director of the American Jewish Congress, after challenging some Jewish organizations and leaders who contend Jews must not take positions which are unpopular, had this dream of the future Jewish community which he said is now in the process of creation:

- The formal Zionist movements in America will disappear and in their place will emerge a movement of "survivalist" Jews committed to the unity of Jewish people throughout the world and to the centrality of Israel as a major instrument in Jewish survival.

- Differences among Orthodox, Conservative and Reform movements will be blurred and extreme fringes wither.

- Wasteful competition and duplication of effort among Jewish community relations agencies will be replaced by a coordinated approach.

- Overt and organized anti-Semitism will not be a real concern of the Jewish community, but integrating the individual Jew in the total community will be.

- A total budget for Jewish life, with diminished pressure interests by individuals and groups, will be drawn up to avoid conflicting national and international needs.

As to his challenge to those

who seek to shirk their responsibilities as Jews, Toubin had this to say:

"The price of living in the prophetic tradition has never been cheap. American Jewry must not only take positions on public issues, but must at the same time strengthen its own rational and intellectual resources. A people untutored in its own tradition can never have the strength to play the difficult role of pathfinder."

No Yahrzeit Mention Unless Kin Present

WATERBURY, Conn. (P-O)—You'll have to turn in a card to the sexton at Beth El Synagogue's Friday evening services if you want the rabbi to announce the yahrzeit of loved ones or recite special prayers for them.

That was the announcement of Rabbi Joseph Smith in his congregational bulletin.

"Because it does not honor a deceased to read his name when none of his family are present," the rabbi said, "we have a policy which calls for the reading of only those names whose survivors and descendants are present in this sanctuary now and recall their name in undying love and inspiration."

Rumania Shuts Gates On Jews Second Time

Emigration Halt Seen Temporary

NEW YORK (P-O) — United Jewish Appeal and Jewish Agency authorities here have confirmed that emigration of Jews from Rumania has stopped, but expressed the belief that this stoppage like the one four weeks ago will be shortlived.

EVEN RUMANIAN sources in the U. S. take the same position. The feeling here is that Arab pressure caused the temporary cessation.

IN VIEW of the present bitterness between Nasser and Khrushchev, it is felt that Arab pressure on Rumania will soon lose its effect if it has not already done so.

It is known that thousands of Rumanian Jews hold exit permits, and the conditions which brought on the decision to let the Jews go, principally the economic situation within Rumania, has not altered.

War Erupts Between Toledano, Rabbinate

JERUSALEM (P-O) — Hopes that the Chief Rabbinate and Minister of Religions, Rabbi Jacob M. Toledano, both Orthodox of course, might be able to work together harmoniously were dashed this week.

The Chief Rabbinate answered efforts of Rabbi Toledano to change the election system of the Chief Rabbinical Council with a charge that this was a "deliberate design" to undermine the authority of the Chief Rabbinate.

Rabbi Toledano asserted that present election methods of naming the Chief Rabbinical Council were "unrepresentative and undemocratic."

Also Rabbi Toledano's attempt to appoint rabbis to urban and rural centers was rejected by the Chief Rabbinate who said only it could make these appointments.

Israel Keeps Promise Made By Herzl, Ussishkin

BASLE, Switzerland (P-O)—Max Wullschlegler, president of the Canton of Basle, and Mrs. Wullschlegler have just returned from Israel where they were guests of the government because of a promise made 50 years ago.

When the first Zionist Congress was held at Basle in 1904, Theodore Herzl and Menahem Ussishkin promised that when the Jewish state was established the president of the Basle Canton would be the guest of the government for a visit.

JWV TO HONOR CELLER

NEW YORK (P-O) — Rep. Emanuel Celler has been named to receive the Gold Medal of Merit of the Jewish War Veterans of the U. S. The award will be presented at a banquet Apr. 13.

Washington Sees Hand USS of R as Gates Close

By LILLIAN LEVY

Washington Bureau Chief

WASHINGTON, D. C.

(P-O) — The halt in the issuance of visas by Rumania to Jews wishing to emigrate to Israel is being attributed to Arab League pressures which claim more Jews cannot be "absorbed" by Israel without an expansion of the borders of the Jewish state.

However, some well-informed observers believe the apparent "yielding" of the Iron Curtain country to Arab threats does not stem from fear of losing Arab trade, but is rather a part of a deliberate Soviet plan to keep the Middle East pot boiling.

UN's 1st Kosher Dinner For Eban Farewell Affair

UNITED NATIONS, N. Y. (P-O) — For the first time in the history of the U.N. a truly kosher dinner will be held.

The occasion is the farewell diplomatic dinner of Abba Eban, Israel's ambassador to the United States, and chief of Israel's U. N. delegation.

The farewell party is to be held in the U.N. Assembly Hall, for which special permission was applied to the Secretary General.

This will be the first time in the history of this World Organization that representatives of so many nations will be served kosher food only.

No Passover Inductions If Possible Is Rule

NEW YORK (P-O)—Following a precedent established over the years, draft boards have been instructed to give "favorable consideration, wherever possible," to requests from Jews not to be inducted or given physical examinations during the Passover Holidays. The directive came from the office of Gen. Lewis B. Hershey, head of the Selective

ARABS DON'T KNOW HALF OF IT!

NEW YORK (P-O)—Egyptian authorities who have announced that films in which Elizabeth Taylor appears will be boycotted don't know the half of it. The boycott is being imposed because Miss Taylor recently purchased \$100,000 in Israel bonds, Mohamed Aly Nasseff, director of film censorship of Egypt, asserted this week.

What Nasseff doesn't know is that Miss Taylor is taking lessons in Judaism, preparatory to becoming a Jewess. This was revealed by I. A. Siegler in his "On the Town" column in the "In New York" section in this week's issue of The POST and OPINION.

By WENDELL H. COLTIN

BOSTON (P-O)—Confirmation that Rumania had closed the doors to egress of Jews was made here by Nahum Goldmann, leading figure in the Jewish world, in a press conference.

Goldmann, who is chairman of the Jewish Agency, which is financed by United Jewish Appeal contributions, said Rumania's Communist government

had taken the action in response to Arab pressure. He is here to spark the \$6,900,000 drive of the Combined Jewish Appeal.

Visa applications are still being accepted from Rumanian Jews, Goldmann said. He gave these figures: 18,000 Jews have voluntarily left Rumania in the last five months, 17,000 more hold visas and 10,000 others have applied for visas. He said that from 100,000 to 150,000 Rumanian Jews would leave Rumania if permitted.

The outspoken Jewish leader rejected the claim that there was persecution of Jews in Russia, which he said had ended with Stalin. He told reporters that Jewish life in Russia is most difficult, but ascribed the situation to discrimination as distinguished from persecution.

Berger to Visit Arab Countries

By GERSHON JACOBSON

NEW YORK (P-O) — Elmer Berger, executive director of the American Council for Judaism, told The POST and OPINION that he is leaving May 10 for a visit to the Arab nations in the

Middle East because he thinks "it is important for the Arabs to know that there are anti-Zionist Jews in the United States."

Berger will make the trip under the auspices of the American Friends of the Middle East.

The anti-Zionist leader said he will not visit Israel.

He said he hopes to be able to discuss Jewish problems with Arab leaders, especially Nasser.

Berger said his present trip will give him the opportunity to express to the Arab leaders "that the state of Israel has nothing to do with Zionism."

"It's merely another middle east state," he declared, "and it need not be a part of world Zionism or world Jewry."

He added that he hoped to prove to the Arabs that there are Jews who are worried about the welfare of the Arabs and Israel alike, and that Arabs should make a distinction between Israel Zionism and world Jewry.



GOLDMANN



BERGER

Jewish Recluse Liked His Way of Life

HATBORO, Pa., (P-O) — A Jewish recluse is an oddity, and the late Charles Fraiman of this city certainly was that. Now the world knows about him as a result of his bequest of \$250,000 to Yeshiva University.

Fraiman, 74 years old, who died on Feb. 10 was a junk dealer whose junk yard were the rooms

of his own home. Heaps of junk were piled all around the house. The bed Fraiman slept on had no mattress. He wore rags and his home was a shambles. Fraiman liked his way of living.

The gift was a complete surprise to Yeshiva University which he had visited once twenty years ago.

Multer, Jewish Official in Subsidy Clash

By LILLIAN LEVY

WASHINGTON, D. C. (P-O)—A Jewish organization and a Jewish Congressman clashed at a congressional hearing this week on a proposed transit school fare subsidy for the District of Columbia that would include parochial school pupils.

SANFORD H. BOLZ, chairman of the community relations committee of the Jewish Community Council of Greater Washington, opposed the subsidy before the House District subcommittee. He said Congressional action for such a subsidy for the nation's capital might set a national precedent that would

provoke demands for similar action in the more than 30 states that now either forbid or do not provide bus transportation for parochial pupils.

"To my knowledge, Congress has never before legislated to indicate a policy of granting government funds for the transportation of parochial students," He termed such legislation as "unwise."

REP. ABRAHAM MULTER (D.-N.Y.) took sharp issue with the Council position stating that he saw no difference between public and parochial school pupils insofar as tax-supported subsidy of school transportation.

To Bolz's objections to such Congressional legislation for the District of Columbia, Rep. Multer said, "For myself, I regret that your organization and some Protestant organizations have come before this committee."

THE JEWISH Council, representing 115 religious and lay groups in the greater Washington area, which includes nearby Maryland and Virginia suburbs, classed the proposed transit subsidy for parochial pupils with school aid for construction or teachers salaries, for which parochial schools have not been entitled to the taxpayers' help.

It was the only organization to

appear personally to oppose the proposed parochial transit subsidy, although a statement to the same effect had been submitted earlier on behalf of the "Protestants and other Americans United for the Separation of Church and State."

ISRAELIS IN FAR EAST

The Burman Five Star line, a recently formed shipping company that is to be managed and partly staffed by Israel's Zim company, soon will maintain regular service between Calcutta, Rangoon, Shanghai, and Osaka.

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Reform Libelling Orthodoxy on Esteem for Women, Says Rabbi

ATLANTIC CITY (P-O)—Reform was challenged here for "fallacious and unwarranted charges that Orthodox Judaism doesn't grant full recognition to the worth, honor and greatness of the woman."

SPEAKING to the Rabbinical Council of America convention, Rabbi Charles Weinberg, RCA's first vice-president, said that there is no such religious concept as female inferiority and degradation in any of the holy teachings of Orthodoxy.

Referring to separation of sexes at services, Rabbi Weinberg said this is intended to raise the elements of devotional service to a higher plane of spiritual purity, personal dedication and psychological wholeness.

"**BUT IN** virtually all other facets of religious endeavor," Rabbi Weinberg asserted, "Orthodoxy strives to exalt the woman to the highest level of human creativity."

"Orthodox Judaism," he added, "advocates the full emancipation of the distaff side of society, and does not subscribe to any meaningless and archaic ideas of female inferiority, debasement and exploitation. I challenge Reform Judaism to refute the argument that Orthodox Judaism is not providing the woman with all the rights of an equalitarian, free and unhindered environment."

Competing Drives Irk Miami Editor

MIAMI (P-O)—The numerous campaigns in this city which compete with the annual drive of the Combined Jewish Appeal took heavy punishment from Leo Mindlin, executive editor of The Jewish Floridian, in his weekly column.

Mindlin restrained himself from naming the competing drives, but veiled them only thinly so that most readers could recognize them.

"They include Jewish universities that are established in fact, and those that are established in name only, but seek the green fields of realization—even if they will little serve the American Jewish community in particular or higher education in general. They include Ethics Institutes that are outgrowths of Moral and Spiritual Value Seminars under the auspices of theological seminaries. They include art exhibits featuring the most illustrious names of impressionism and—with two or three exceptions—the most impossible collection of aesthetic garbage ever gathered under one roof."

U. S. OKS RICE PURCHASE

The United States department of agriculture has given Israel permission to buy \$567,000 worth of ground rice with Israel pounds.

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Jewish Vote Didn't Elect This Mayor

LOCKHART, Tex. (P-O) — This city's Jewish mayor, Sam Glosserman, came into the public eye again when several thousand persons gathered to celebrate Lockhart's 100th anniversary and to present gavels to the mayor and Governor Price Daniel.

Glosserman has been mayor of this agricultural community of 5,573 since 1954, when he was appointed to complete an unexpired term.

A year later he was unopposed in the election, but two years later there was an opponent. Glosserman won by an overwhelming majority.

Whatever the reasons for his popularity here, you can bet that the so-called "Jewish vote" had little to do with his election. The city has but six Jewish families.

80 to 85 Per Cent Of Polish Jews Seen Disappearing

ATLANTIC CITY (P-O)—Only 5,000 to 7,500 of the 50,000 Jews remaining in Poland will escape Communism, conversion, or intermarriage.

THAT WAS THE view of Rabbi Moshe Weiss, who has just returned from a visit to the Iron Curtain country which only a few short years ago was a seat of Jewish learning and piety.

Rabbi Weiss, of Brooklyn, told delegates to the midwinter convention of the Rabbinical Council of America here that circumcision, Jewish weddings and Jewish divorces are seldom performed in Poland. Hebrew schools are practically unknown.

POLAND'S Jewry, he said, is in dire need of such ritual items as tefillin, tzitzit, and mezuzot. Humashim (books of the Pentateuch) are in short supply, and few possess a siddur (prayerbook) in usable condition, he added.

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Lehman Cites Laws For Scientific Lag

NEW YORK (P-O) — Blame for the U. S. lag in the missile race and scientific progress was placed on our bigoted immigration laws by Herbert H. Lehman. The former Senator, addressing the 10th anniversary dinner of the New York Association for New Americans, cited the contributions to nuclear physics of Albert Einstein, Enrico Fermi, Leo Szilard and Edward Teller and in the field of mis-

siles, Dr. Wernher von Braun, all of whom were admitted to the United States before the passage of the McCarran-Walter Act.

JERUSALEM HAD IT 1st

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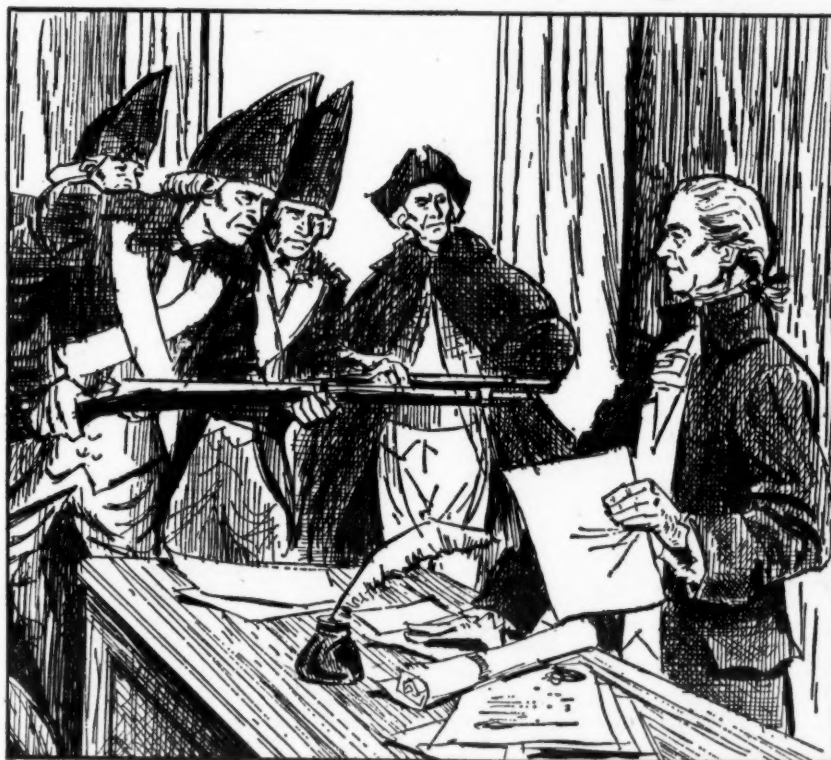
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Mordecai Sheftall was a prominent citizen of Savannah, Georgia at the time of the Revolutionary War. He served as commissary general for all Georgia and South Carolina revolutionary troops; also staff officer of the Georgia Brigade.

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Israel Seen Unequipped to Cope With Rumanian Exodus

By MOSHE KOHN

JERUSALEM (P-O)—With the opening of Rumania's gates to "unlimited" Jewish emigration to Israel, the state and the Zionist movement have been confronted with perhaps their most serious test since their inception. And it is a test which not only seems to have taken the Israeli leadership by surprise but which neither the leadership nor the masses seem equipped to tackle.

The masses may smile knowingly at each other upon meeting an immigrant from one of the free, Western countries, wondering what on earth could have moved him to waste a valuable, let us say, American passport on immigration to a country as difficult as Israel.

But inwardly they know, and are pleased, that Zionism—that despised word—is still capable of moving people, still has the power to inspire people to give up certain material and moral comforts to, "after two thousand years," cast their lot with the Jewish nation, for better or for worse. They know, and accept that the state of Israel exists primarily as a haven for those Jews who are driven and have nowhere else to go, who no longer wish to live at the mercy

of a hostile non-Jewish world or who wish to participate in the revival—in the Holy Land, the ancestral homeland—of a dynamic Hebrew civilization.

WILL TIGHTEN BELTS

They know—those who have been here long enough—that this is precisely what they fought and suffered for through the years. And tired though they may be of the long military and financial struggle they are, generally, willing to tighten their belts another notch for the welfare of the Jewish nation in Israel or of any segment of the Jewish nation anywhere that must or wishes to come to Israel.

They resent, however, being so far ahead of the Israeli leadership in so many matters. They resent, for example, the fact that the leadership has almost nothing but tired, doctrinaire slogans to offer in response to the problems of peace with the Arabs (I have met scarcely a veteran settler who does not long for the resumption of free intercourse with Arab world, or who feels that it is solely "Arab intransigence" that prevents it); of the settlement of the Negev (everyone but the leadership seems ready to concede that until some cheap way is found to desalinate

sea water, or until Israel can get together with Jordan, Lebanon and Syria to carry out various large-scale water programs, the settlement of the Negev and many other fine-sounding schemes must remain in abeyance; the consolidation of the national pantry (everyone but the leadership seems, theoretically, willing to tighten up to make the Israeli pound a little harder and stop living on gift dollars and packages which are often beyond real means and need).

OLD APPEAL WORKED

Following the Rumanian development, government and Jewish Agency leaders once more called upon the populace for extraordinary assistance in transporting and absorbing the 100,000 Jews who are expected to come to Israel from Eastern Europe this year. For just a few heady days the old appeal worked. Newspapers reported the moving letters that accompanied contributions sent to the prime minister's office and other addresses. Towns, branches of the labor unions and political parties, banks, etc., announced the quotas they had undertaken to raise. Ben-Gurion spoke of millions of Jews who would pour into Israel from an "unnamed" East-

ern European country if the Rumanian immigration was successfully absorbed.

But in a very short time the honeymoon was over. Ben-Gurion started stamping his feet and shouting petulantly that his lady love didn't really love him, that the people of Israel weren't proving themselves "worthy" of this great moment in their history, that they weren't rising to the great opportunity presented by the opening of Rumania's gates.

IMMIGRANTS FOR DEFENSE

Further lures were offered. Shimon Peres, director general of the ministry of defense and Ben-Gurion's protege, said: Gosh, won't those Arabs shiver in their pants if we get all those hundreds of thousands and millions of Jews into Israel. Newspaper advertisements by a government body set up to co-ordinate the "Immigration Loan" harped on the same theme: immigrants for defense.

This was the first time in the history of Israel, perhaps, that any official circles had with some candor—probably without realizing it—spoken of immigrants and potential immigrants as a weapon of diplomacy and defense, or more bluntly, as potential cannon fodder.

Some circles, not all of them cynical, declared that Israeli officialdom, suddenly finding itself at a loss how to absorb the spurring immigration, had decided by such statements to give Arab diplomats ground for appealing to the Soviet Bloc to halt the immigration and the Soviet Bloc a face-saving excuse to heed the Arab appeal.

ISRAELIS NOT ENCHANTED

In any case, the Israeli public was not and is not enchanted. It does not understand—and this is reflected in letters to the various newspapers, editorial cartoons in some of the papers, talk in some of the cities and rural settlements—why a tightening of the citizen's belt should not be accompanied by a moratorium on publicly financed trips abroad, not all of them urgent, by government officials and Jewish Agency and party officials and emissaries of all ranks; a moratorium on the construction of elegant theater and museum buildings, party and school structures—which at best are financed

only to a small extent by private donations from abroad; a law severely limiting the amount of money the parties will be allowed to spend in this year's election campaign, and perhaps in future campaigns.

Not all Israelis, furthermore, understand why such a fuss is being made over the Rumanians and their housing and job problems. Most immigrants from the North African and Asian lands, for example, will tell you with no prompting at all that when they came here in the early years of the state they were quite unceremoniously dumped into tents, shacks and quonset huts of the ma'abarot (transient camps) or into kibbutzim and border settlements, and that it was a long time before the government and Jewish Agency got around to dealing with their permanent housing and employment needs.

NOISE FOR ASHKENAZIM

They know that all this noise over the Rumanians is due simply to the fact that they are Ashkenazim (of the so-called German, as opposed to the so-called Spanish or Oriental, rite) and the Israeli bureaucracy and culture—as even Ben-Gurion had occasion to hint during the recent Toledano furore—are run by and for the Ashkenazim. Not all who offer you this intelligence offer it in mere jest.

The hundreds of thousands of immigrants—Sefardim and Ashkenazim—who spent their first winters in Israel in ma'abarot, and the 80,000-odd who are still in ma'abarot, do not really wish this form of life upon anyone, not even upon the Rumanians. But it is difficult to make them understand the apparent lack of balance and priority in attending at least to the housing needs of newcomers.

ALL SHIVER EQUALLY

An unskilled laborer will perhaps understand that he re-

(Continued on Next Page)

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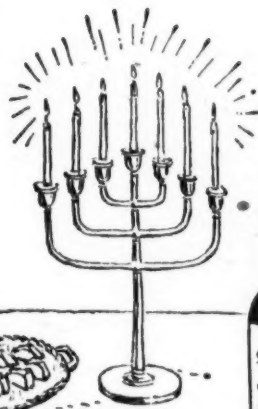


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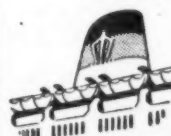
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I THINK AS I PLEASE

It's Purim--Time to Poke Fun at The POST and OPINION

By CARL ALPERT

HAIFA—Next Tuesday is Purim.

It is a day given over to carnival and merriment here in Israel.

On Purim it is difficult to take anything seriously, and good-natured bantering is the order of the day. Editors sometimes take advantage of the license thus granted to toy with the news and present the events of the day through a distorted mirror. And as is frequently the case, such distortions often manage to etch basic truths more deeply.

I have often thought of what I would do if I were to edit a special Purim issue of this paper. Given a free hand by editor Gabriel Cohen, I would begin with my favorite columns, and they would read something like this:

WOMEN'S VIEWPOINT

By Helen Cohen

Today I want to reply to a fan letter which I have received from the head of the Berditchever yeshiva. I don't have his letter before me because our seventh child (or was it the sixth or the eighth?) fed it to the goldfish.

The good rabbi objects to some of the things I have been writing here about religious law. I want to assure my readers that I have based all my opinions on authoritative sources. I frequently refer to "Wisdom of the Talmud," in translation, edited, abridged, condensed and improved by Father Patrick Delaney. He is a man of the cloth, and no shaatnez. I also use the 613-page encyclopedic handbook on "Jewish Family Tradition," and find most of the pages already out of date.

You see, my sources are reliable.

Besides, it is always the prerogative of woman to question accepted practices. In "Life is With

People" (third edition) it says that the Jewish housewife in the European shtetl was actually the grandmother of the modern cigarette-smoking, vodka-drinking, Cadillac-driving, meeting-goer Jewish woman of today. Obviously, our grandmothers were not as old-fashioned as many seem to think!

I am now engaged in collecting the distilled wisdom which has appeared in my column these many years, and after the birth of our next child (the ninth or 10th?) I plan to issue the material in book form.

WHAT FOODS THESE MORSELS BE

By Sarah Lieber

Hello, balabostas. Heat your ovens to 650 degrees, and gather around for a recipe exchange session. The number of both kosher and parve foods no wavailable on the market is enough to discourage even the most ambitious of balabostas. Why sweat and slave over a hot stove, when you can buy foods ready-made? Better yet, why should our balabosta have to wash dishes when she can have her meals out, in comfort and style, at one of the better restaurants whose advertisements editor Cohen so slyly puts next to this recipe column.

A hint to the balabostas is sufficient. Be modern. Let others do your cooking. The burdens of baking and boiling break balabostas' backs. Be a bold, brave balabosta. Be a brainy balabosta. What is best for balabostas is best for business!

THE EDITOR'S CHAIR

Went to another national convention last week, and for a change was not thrown out of any session.

Obviously, if there was nothing secret, there was nothing newsworthy.

Had a long talk with Abe Redelheim and Mrs. Miriam Freund. In Childs' met Col. Henshel just back from Israel. Also met Sam Rothberg, who was on his way to Israel. Looked for Henry Montor, but nobody seemed to know where he has gone.

In last week's paper we published a test advertisement, offering a five dollar bill free to anybody who would clip the ad and send it in. There was only one reply, and that was from a psychiatric rest home. We shall try another test of our unique reader interest next week.

I understand that Phyllis Karp of Cincinnati will probably be America's first Orthodox Jewish woman auctioneer. Can anyone challenge that?

Saw Irving Engel in a taxi on Broadway, but just waved to him. I had a long talk with Dr. Robert Gordis, and some day I shall get around to telling you about it. In the meantime I can report that we have had many unfavorable comments about one of our columnists. As a result we have decided to renew his contract for three years. You see, we are truly an independent newspaper.

YOUR NAME

By N. Pearlroth

DEAR MRS. PEARLROTH: I don't know what my name means. Do you? I was born in Indianapolis, and my father came over steerage.—MAX MAXWELL.

MAXWELL is a family name of geographic origin, based on the fact that your maternal grandmother spoke Yiddish with an American accent. In 1682, when many Jews still kept kosher, the village of Draybes was located along the Lakshin river. All Jews were compelled to take new names, and one of your ancestors named Max certainly did well for himself. By the way, the village of Draybes is not the name as that referred to in the "Jewish Cook Book."

That is just about enough to give you an idea of how we would rewrite this paper for Purim reading—if we had the chance!

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ISRAEL SEEN UNEQUIPPED

Continued from Preceding Page
quires different vocational treatment from a dentist; or a former silk merchant may understand that his prospects differ from those of a recently trained engineer; or a physician may understand that his prospects are better in a rural area than, say, in Jerusalem. But surely all bones shiver equally in the wintertime, regardless of their owners' education or land of origin.

At the moment, being hard pressed by the immediacy of this and other problems, and apparently not really having thought many problems through since the first Zionist cell meetings they participated in many decades ago, the leaders have once more waited till the last min-

ute. And the Rumanian immigration is merely the most recent of a long chain of events and opportunities, beginning with the opportunity to declare the state nearly 11 years ago, that have caught many of them by surprise.

MOST TAXED, TAXED AGAIN
Thus their answer is once more of a frantic nature: compulsory immigration loan—which will hit hardest the middle-income group, already the most heavily taxed middle-income group in the

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world; increased purchase tax on consumer goods and building materials; derationing and de-subsidization of imported frozen meat and fish fillet, margarine, butter, food oil, sugar, cocoa, rice, chocolate, and coffee—which will hit hardest the low income group, which could afford to eat

most of these items only at ration and subsidy prices.

But Israelis seem ready and willing to tighten their belts that additional noten. They merely feel they are entitled to know why and that those who are asking them to do so are setting the pace.

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THE ARTS

'J.B.' Confounds, Disturbs for Days After Leaving Theatre

By JOSEPH GALE

The struggle between God and the Devil, as dramatized in the timeless debate for the soul of Job, is retold in modern terms in a gripping and powerful allegory, "J. B.," by Pulitzer prize-winning Archibald MacLeish, former librarian of Congress.



GALE

The two-act play, just short of two hours in length, opened Dec. 11 during a city-wide newspaper strike. Its value outlasted the strike by word of mouth, and has since reaped unto itself most of the adjectives in the book.

MacLEISH'S message is not only the triumph of good over evil, but the presence of God in Everyman. God (in part, the spiritual force in man) requires constant affirmation of His faith. The depravity of the Devil can be allayed only by the onward and upward ascent of God's masterwork on earth—man.

The scene is a "travelling circus which has been on the roads of the world for a long time." Two vendors grotesquely disguised appear and make known that they are greater actors at

large than the company off the set, so why not put on "the play" as it should be done before the others arrive? Off come the masks to reveal Raymond Massey (Mr. Zuss) and Christopher Plummer (Nickles). There is a haggling over who is to play God this time. Mr. Zuss wins and attires himself in the proper raiment. Nickles draws on the costume of Satan, and the play within a play begins.

TO TELL YOU more of the mechanics of "J. B." would be to lead you away from what you will need your concentration for—the play itself.

MacLeish's work will play better than it reads, for in Elia Kazan's superbly sensitive direction, each word, gesture, article of scenery, assume significance that carries the play forward to inevitability. If one does not leave the theater more thoughtful and less sure than when he came in, one should not have entered at all. "J. B." is totally without deviousness. It follows a course with the unswerving and massive logic of "Oedipus." The single intermission is an acknowledgement of convention; the play resumes exactly where it left off.

THE OPENING half-hour of "J. B." taxes one's understanding of the literal. Are Nickles and

Zuss corporeal? Do the people and events they conjure up really happen, or is the stage a setting for cosmic phantasmagoria?

Yes, the close brings a conclusion and resolution, but the realities will confound and disturb one for days. Yet when viewed as a whole, "J. B." is

right in every aspect, so—full-circle. Not a line is out of place, not a movement made that is not integral.

THE CAST hardly seems to matter, but Massey and Plummer are gigantic in their roles. Ford Rainey as "J. B." has a cruelly tiring evening, and does well

Nan Martin as his wife Sarah, and 16 other players, some of whom double in parts, are as meaningful as the inner voices of a sonata. Boris Aronson in his single setting surmounts the severity of simplicity in capturing the ancient and endless reaches of time.

Parts of Lovely 'Lute Song' Do Not Add Up; Stilted Shai Ophir Disappointing Husband

In the year 1360, a Chinese poet and author named Kao-Tong-Kai wrote a dramatic presentation called "Pi-Pa-Ki," a tale of love. Since then, no stretch of days has been without a performance of it somewhere in China.

In the 1940s, Will Irwin obtained a translation of the play and persuaded playwright Sidney Howard to collaborate with him on a presentation of "Pi-Pa-Ki" for Broadway.

Retitled "Lute Song," with music by Raymond Scott, lyrics by Bernard Hanighen, choreography by Yeichi Nimura, and scenery, costumes and lighting by Robert Edmond Jones, the fragile and formal "play with music" opened off-Broadway in 1946, 584 years after its debut.

THIS YEAR, when the fascinating Jean Dalrymple needed a production to round out the season of the New York City Center Light Opera Co., of which she is the director, her persuasions drew from the warehouse the 13-year-old "Lute Song" scenery, costumes and properties.

Refurbished and updated, 1946's "Lute Song" and its accoutrements complete the current run of revival hits at the City Center. The season will continue with a month of American opera and conclude with the third month of ballet, in May.

In the venerable tale, a son in the Middle Province overcomes the precept of filial piety on the insistence of his elderly father to make a journey to the far-off Chinese capitol for the

schooling that must lead to fame and fortune. He commends his parents to the care of his simple, beloved wife and sets out—never to return.

BRILLIANCE and intelligence earn for him the title and perquisites once borne by his father, a retired chief magistrate, and also a royal command to marry an icy, beautiful princess of the royal house. In vain does the son plead prior marriage and the need to support his parents. The palace edict summarily absolves him of all that. Meanwhile, his father and mother have died in the famine, and his wife, taking instruction from the gods, has become a novice and gone in search of her husband.

The twice-wed spouse, prisoner, amidst the silks and jewels of his father-in-law's palace, the brittle princess who at least feels the bitter crush of love, her egotistic father, and the incredibly faithful wife finally are met in a denouement typically and wondrously Oriental.

THE PLAY is as transparent as a dragon-fly's wing and requires utmost delicacy in execution. It needs to flow, with the grace of a leaf drifting to earth.

Unhappily under John Paul's direction, this does not always obtain. Clarence Derwent, who recreates his original roles as The Manager and The Honorable Tschang, friend of the family, and Dolly Haas, petite and appealing as the virtuous wife, are the only actors in whom we could find pleasure.

Shai-K-Ophir, the Israeli mime in whom we were particularly interested, was stilted and dis-

appointing as the young husband. He moves with catlike grace, but in this production it was his only virtue, we fear.

Philip Bourneuf played the father-in-law for comedy when it would have been the subtler part of wisdom to try for solemn and wry pomposity. Estelle Winwood's typed reproachfulness was out of place in the Middle Province, and as her husband, Tonio Selwart, did little more than speak his lines. Leueen MacGrath seemed a bit up-to-date as the princess, but this may be a personal reaction. Otherwise, she was all the things Kao-Tong-Kai wanted her to be.

"Lute Song" is lovely and touching, with moments even in the current production of deep emotion. What a pity that the sum of its parts do not add up to the whole.

J. G.

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A HANDY
JEWISH GUIDE
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On the Town

By I. A. SIEGLER

Elizabeth Taylor is studying Judaism . . . Harry Golden's "Only in America" will be converted into a Broadway musical by Jerome Lawrence and Robert E. Lee, who wrote "Inherit the Wind" and the play version of "Auntie Mame."

A dinner on the night of St. Patrick's Day honored Barry Wolosham, an executive of the American Smelting and Refining Co. Sharing the dais with Wolosham were 16 executives, all Irish. Wolosham is Jewish. The 16 Irish executives arranged for everyone on the dais to wear yarmulkes—bright Kelly green yarmulkes.

"The Eternal Light," the radio religious series, is celebrating its 15th year on NBC Radio—something of a record in an industry where the emphasis is on massive audience ratings and big commercial sponsors. Discussing this the other day, Milton Krents, the producer of the program, said, "God is our sponsor and we want to keep on eternally."

Among those responsible for the program's longevity are Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary, who helped found the series; Gen. David Sarnoff, chair-

man of the board of the executive committee of RCA; Dr. Moshe Davis, provost of the Seminary, the original program editor and now its counselor; Dr. Ben Zion Bokser, rabbi of the Forest Hills Jewish Center, the present editor, and Krents, who has been the producer since the beginning of the series.

The program is now heard over 80 stations every Sunday at 12:30 p. m. It averages 1,000 letters a week from listeners, and one of its dramas, Morton Wishengrad's "Battle of the War-

WHAT'S DOING

COMING EVENTS

Sunday, March 22, 7:30 p. m. "Living Source Book"—Shmittah. A symposium on the sabbatical of the soil, presented in music, pictures and stories; highlighting the current shmita year, its origins, meaning, laws, customs, case histories, etc. Herzl Institute, Public invited.

ART

Art Exhibit—Paintings by Judith Har-Even: "An Israeli

saw Ghetto," drew 10,000 letters. The drama, most popular in the series, will be repeated April 19 during the anniversary celebration. Eleanor Roosevelt has praised "The Eternal Light" as "unique in that it is the first broadcast religious program which is not a religious service." A woman in Clarksburg, W. Va., once wrote the Seminary to please send her three copies of a script, "one for me, one for my husband, and one for his girlfriend."

Hawaii's 250 Families Join In Statehood Fetes

HONOLULU (P-O) — Participating in the gala celebration marking Hawaii's acceptance as the 50th state were 250 Jewish families that comprise the Jewish population here. There is one congregation, which must be not much unlike its counterparts in the U. S.—they are planning to build a new synagogue.

The Jewish community here is quite active and annually conducts a drive for the United Jewish Appeal.

This is the only listing of major activities in Manhattan, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Call: LO 4-2597.

Looks at New York." March 3-31. Herzl Institute.

THEATRE and MUSIC
"The Green Passport," Hebrew-language drama. Saturday and Sunday nights throughout February. Herzliah Playhouse, 314 W. 91st St.

EXHIBITIONS AND SPECIAL EVENTS

"The World of Sholem Aleichem." Exhibition at New York public library, 5th Ave. and 42d St. March 2-April 9.

NATIONAL AGENCIES

Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y.
Farband Labor Zionist Order 45 E. 17th St., N. Y. 4 — OR 3-6500.
Jewish National Fund, 42 East 69th St., New York 21 — TR 9-9300.
Kashruth Supervisors Union 205 W. 14th St. — AL 5-7330.
National Community Relations Advisory Council, 9 E. 33th St. MU 5-1606.
Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200.
Union of Orthodox Jewish Congregations of America, 305 Broadway, New York 7, N. Y. BE 3-2220.

Theatre Parties For Kataki

Theatre parties are available for Kataki by Shimon Wincelberg starring Sessue Hayakawa. The play opens at the Ambassador Theatre, New York, April 9th. Anyone interested in group theatre parties at special discounts should make arrangements with Virginia Burkhart, West 44th St., New York, Circle 6-9500. Or for small groups of under 100 tickets contact the general manager Norman Maibaum, at Circle 6-6270; or write to The Kataki Co., 224 East 33d St., New York. For the readers of the POST and OPINION in the Philadelphia area, Kataki will play at the Walnut Street theatre for one week prior to Broadway opening, starting Mar. 30th.

★ Theatre Guide ★

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Thurs., Mar. 19 at 8 Last BALLO IN MASCHERA; Fri., Mar. 20 at 7:30 DIE MEISTERSINGER; Sat., Mar. 21 at 2 BORIS GODUNOV; Sat., Mar. 21 at 8 RIGOLETTO; Sun., Mar. 22 at 8 BALLET EVENING; Mon., Mar. 23 at 8 WOZZECK; Tues., Mar. 24 at 8 Last DON GIOVANNI; Wed., Mar. 25 at 8 DON CARLO; Thurs., Mar. 26 at 8 Last MANON LESCAUT.
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WHAT FOODS THESE MORSELS BE

FILL THEM WITH PRUNES, NUTS, OR MOHN, BUT MAKE HAMANTASHEN

By SARAH LIEBER

Although Purim lasts but one day it is filled with tradition and all manner of jollification. Parties are given, Purim "spiel" are planned and worked on weeks ahead. And all of us are busy with our preparations for the lovely custom of food gifts, "shalah manot."



Sarah

boxes for giving to friends, relatives and neighbors.

Hamantashen may be made of a variety of doughs. And the fillings may be of many kinds. But the traditional ones are made of either yeast dough or cookie dough, and filled with either

prunes and nuts or honey and mohn.

There are any number of theories about the origins of these customary treats, but none of them has been proable. So let's just go on making and giving and enjoying Hamantashen.

Below are a number of kinds I hope you will enjoy baking.

HAMANTASHEN YEAST DOUGH

- 1 cup milk
- 1/4 cup sugar
- 1/4 cup butter or margarine
- 1 tsp. salt
- 1 pkg. yeast
- 1/4 cup lukewarm water
- 1 egg
- 1 tsp. vanilla
- 2 1/2 cups sifted all-purpose flour
- 3/4 cup butter

Combine milk, sugar, salt and 1/4 cup butter and heat to lukewarm. Dissolve yeast in lukewarm water as directed on the package. When thoroughly dissolved, stir yeast into first mixture. Blend in egg and flavoring. Gradually sift flour into mixture, beating well after each addition. When a ball of dough has been formed, sprinkle with a little flour, cover with towel or foil and let stand in a warm place until double in bulk. Punch down dough. Knead until elastic and smooth. Roll out on lightly floured board to 1/4-inch thick-

ness. Cut remaining butter into bits and place lengthwise along the center of the dough. Fold over in thirds and place more butter along the length. Fold over again. Roll out to even thickness. Put more bits of butter along the center and fold over again. Do this until all butter is used (about three times). Roll out to desired thickness. Cut into rounds about two-inches in diameter. Fill with any desired filling. Bring up sides to form a triangle. Place on a lightly greased cookie sheet. Let rise for 30 to 45 minutes away from draughts. Brush with egg yolk diluted with milk or water. Bake 25 to 30 minutes at 375 degrees or until lightly browned.

HAMANTASHEN CREAM CHEESE DOUGH

- 1 cup softened butter or margarine
- 6 oz. (2 small pkgs.) cream cheese
- pinch of salt
- 2 1/2 to 3 cups sifted all-purpose flour

Combine cheese, butter and salt in a mixing bowl. Stir in flour gradually, using a pastry blender or fork. Chill several hours or over night. Pinch off small balls of dough and flatten with the fingers. Fill with desired filling. Bring up sides to form triangle. Place on an ungreased cookie sheet and bake 12 to 15 minutes at 350 degrees. Keep dough chilled while working. This is a very short and delicate dough and should be handled very quickly.

PARVE HAMANTASHEN DOUGH

- 2 1/2 cups sifted all-purpose flour
- 2 1/2 tps. baking powder
- 1/4 tsp. salt
- 1/2 cup vegetable shortening
- 1/2 cup sugar
- 1/2 cup honey
- 2 eggs
- 1 tblsp. lemon juice

Sift flour, salt and baking powder together and set aside. Cream sugar and shortening together. Then beat in honey, eggs and juice. Blend in dry ingredients.

Work into a soft dough. Roll out on lightly floured board to 1/4-inch thickness, using a small amount of the dough at a time. Cut into circles or triangles. Fill with desired filling. Pinch edges together to form triangles. Place on lightly greased cookie sheet. Bake 20 minutes at 350 degrees.

FILLINGS FOR HAMANTASHEN

MOHN AND HONEY

- 2 cups poppy seed
- 1 cup milk or water
- 1/2 cup honey
- 1/2 cup sugar
- pinch of salt
- 2 eggs (optional)

Scald and drain poppy seeds. If they are large, pound to a pulp. Combine with milk or water, honey, sugar and salt and cook over lowest heat until thick, stirring constantly. Let cool. If eggs are used, beat them slightly and blend in. Use for filling. White raisins may be added if desired.

POVIDEL (PRUNE BUTTER)

- 2 cups thick prune butter (bought or made by straining two pounds cooked prunes)
- 4 tblsps. cake crumbs
- 1/2 cup ground almonds
- 1/2 tsp. salt
- 1 tblsp. grated orange rind

Blend with a fork and use for filling.

FRUITS AND NUTS FILLING

- 1 lb. pitted prunes
- 1/2 lb. dried apricots
- 1 lb. pitted dates
- 1 seedless orange, quartered
- 2 tblsps. lemon juice
- 1/2 cup brown sugar
- dash of nutmeg or cinnamon
- 1/2 cup chopped nuts
- enough fine cake or bread crumbs to take up liquid

Put all the fruits through the food chopper using medium blade. Add other ingredients. Taste and add more sugar if desired. Use as filling.

A Word to the Wives

You may have some family favorite for fillings. Some special ones used by friends of mine are: crushed pineapple, thickened with cake crumbs; sour cherries, drained and thickened with cornstarch; raspberry jam with chopped blanched almonds.

Any favorite cookie dough may be used, and also pie crust, meurer teig, or puff pastry. Imagination and a little spirit of adventure will be your guide to many other goodies.

He's A Prophet In His Own City

CLEVELAND (P-O) — One man who is a prophet in his own community is Rabbi Abba Hillel Silver and when the National Conference of Christians and Jews presented him its Human Relations Award, 1,200 persons crowded the annual banquet at the Carter Hotel here. On hand was Dr. Lewis Webster Jones, New York, president of the NCCJ, and a string of local and national dignitaries that would have done honor to a visiting king.

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WOMEN'S VIEWPOINT

Who Is A (Converted) Jew?
Why Does She Go to Mikva?

By HELEN COHEN

Continuing on the subject of "Who is a Jew?" there is the matter of conversion.

Traditionally non-Jews, we understand, who earnestly solicited conversion and underwent the ceremony of the mikva, with mila for the male, and who agreed to observe the mitzvot, became full-fledged Jews.

In the Jan. 19 Congress Bi-Weekly, Trude Weiss-Rosmarin presents an excellent case for having a special rite of conversion.

"THERE IS NO religion, no state," she writes, "which confers membership solely by self-declaration to adults not born into the group; [are you sure that is accurate about religions, Dr. Rosmarin?] all have special initiating rites . . . all legal systems know adoption as the instrument of conferring all the privileges of sonship. Religious conversion and political naturalization are the legal instruments by means of which a religion or a nation adopts sons and daughters. And just as no court would recognize the claims of an individual arguing that he is the adopted son of so-and-so by self-declaration, so no religion and no nation will confer membership on an individual merely on the basis of his own say-so.

"A court," she continues, "will ask for adoption papers, an organization will ask for a membership card testifying that cer-

tain rules have been complied with—and a religion and a state will necessarily demand proof of action from those who profess the faith or claim the citizenship."

HAVING taken this position, she nevertheless is willing to concede that our rites may be in need of revision.

"If one is not a hidebound traditionalist," she explains, "one will readily grant that perhaps the initiating rites could be modified."

If you recall, last week we took the position that if a Jewish woman can claim her offspring as Jewish no matter who the father might have been, it is only fair for a Jewish father to make the equal claim.

AS FOR THE RITES of conversion, we might observe that these rites reveal how some customs in Judaism endure with the years and even grow stronger while others fall by the wayside.

Brit mila, circumcision, is accepted among all branches of Judaism today. On the other hand, the ceremony of the mikva, at least in America, is a practice which, on the whole, has fallen into disuse. Not a few Jewish women, we'd wager, may even be unaware that any such custom ever existed.

We are asking, therefore, a non-Jewish convert to undergo a ceremony which most Jewish women do not themselves practice.

Incidentally, Reform rabbis, according to Rabbi Jay Kaufman in the same issue of the Congress Bi-Weekly, substitute "Intense study and an emotional and ideological commitment for immersion and circumcision."

JEW ELECTED MAYOR

WORCESTER — A forty-five-year-old Jewish lawyer, Joseph Kasdin, made history here last week when he became the first Jewish mayor of this city, second largest in the state.

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BOOKS AND RELIGIOUS ARTICLES

Though Full of Toynbeeisms, Parkes Traces
Modern Religion, Culture to Ancient Sources

GODS AND MEN: THE ORIGINS OF WESTERN CULTURE, \$7.50 (Knopf).

In a grandiose and monumental project, Prof. Parkes has sought to trace modern religion, culture, and artistry to three ancient sources. From Judaism, ethical monotheism; from Greece



and Rome, study of natural law; from Christianity, the "new Christian ethic of love."

Not alone is there a vast amount of overlapping in these categories,

but one who has not been indoctrinated by the Church will know that love of neighbor and many of the better concepts of Christianity are and always have been Jewish—certainly in the proven conduct of those professing both faiths. Hence, though Dr. Parkes disclaims any preconceptions or theories that have to be demonstrated even against the facts (as in Toynbee and Spengler), his judgements are as often personal as historical.

He accepts the extreme viewpoints of Old Testament critics, allowing Moses no credit even for the Ten Commandments. His attitude toward Pharisaism is the

common and long outworn mode of belittlement and slander; old-time Judaism is largely "a system of mechanistic rules," with "a hard, bitter shell of ritualism and intolerance."

However, "about two centuries after the advent of the Macca-bees, the Messianic hope was re-stated in a more spiritual form by Jesus Christ." Both Jews and Hellenes were accorded "a new ethical meaning by the teaching of the gospel." Jews hoped to gain ultimate "supremacy over the gentile world." And Prof. Harry A. Wolfson would hardly agree with this author in his deprecation of Philo's effect on Christianity.

For these reasons, the best portion of the book is that on the Greeks and Romans ("Perhaps the greatest achievement of the Greeks was to humanize their gods"). But every section has its excellences, of erudition and judgement. Allowing for the Toynbeeisms, this book and its

successors should make a great stir in the scholarly world.

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WHY WE BUY ISRAEL BONDS

The New York Times of Mar. 3 carried a long account of "a process that gives promise of a 'remarkable breakthrough' in converting salt water to fresh water. . ."

WITHIN A MATTER of hours, although the Times article was careful to use the words "gives promise" and later indicated clearly that the process was still in the pilot stage, Dr. Joseph Schwartz, executive vice-president of the Israel bond organization, was telling the Miami Beach inaugural of the third Israel bond issue that "Israel will be in a position to sustain a population substantially in excess of four million because of the new process. . ." Use of the new process, he said, "would revolutionize the entire future of Israel. . ."

HERE IS A GOOD instance where a leader is far behind the people he seeks to influence.

So much has been achieved in Israel that Jews will do all they can to put the Jewish state on its feet. They buy bonds because they believe in Israel, and have faith in its determination to pay off its obligations.

In another talk before the same conference, Dr. Schwartz analyzed what would be done with the \$300 million that would be received by Israel as a result of the sale of the new issue.

HIS FIGURES were \$63 million for agricultural development, \$87 million for mining and industry, \$45 million for transportation and communication, \$20 million for low cost housing for immigrants, \$10 million for schools and other public buildings, and \$25 million for construction of oil pipe lines.

The goal for the sale of Israel bonds for 1959 is \$75 million. Last year the sale was just under \$50 million. This has been the average of the past five years or so.

IN OTHER WORDS, unless even those who set the goal for this year are surprised, it will take a period of from five to seven years (or more) for this issue to be sold.

But now, before the proceeds are in, the actual figures on how the money will be employed are given. Three years from now, or even this fall, conditions may change so that the figures given out even before the sale is hardly under-way are meaningless.

HERE AGAIN IS an illustration of failure to believe in the people.

Jews are buying these bonds because they are Israel bonds, not because they receive a foolish listing of how the money will be used. Of course, the buyers are concerned that the funds be put to work effectively, but they are willing to rely on the Israel government and the people of Israel, and in fact that is their total reliance.

AMERICAN AND JEW

It is with pleasure that The POST and OPINION notes the designation of Col. Harry D. Henshel as recipient of the AAU's coveted Gold Medal Award for 1959.

COL. HENSHEL earned the award for his public contributions to amateur athletics in the U. S. going back to 1911.

Our interest here is in Col. Henshel's aid to Israel which assistance goes far beyond being a prime mover in the revival of the Maccabiah and the organization of the American Committee for Sports in Israel, which he heads.

DURING WORLD WAR II he served as an air movements officer with Gen. Omar N. Bradley's staff. As such he became one of the top Jewish officers in World War II.

When Israel was attacked by the combined Arab armies in 1948, it was Col. Henshel who opened many doors in the war department to Israeli officials who sought the ear of top U. S. officers.

THIS KIND OF history is never written, unfortunately, and only Col. Henshel's closest friends—and of course David Ben-Gurion and the heads of Israel's army—have any inkling of this service performed by a man who never was a Zionist, and who if he walked into a Zionist meeting wouldn't cause the first head to turn in recognition.

Col. Henshel's contributions to amateur athletics are a contribution he has made to competitive sports in America as an American and a Jew. His contributions to America's war effort were made as an American and as a Jew. His contributions to Israel were made as an American and as a Jew.

The NATIONAL JEWISH POST

Combined With
OPINION

GABRIEL COHEN, Editor and Publisher

Published every Friday by The National Jewish POST, Inc., 546 S. Meridian, Indianapolis 6, Indiana, in 5 Editions.
ME lrose 4-1307

NATIONAL EDITION:

110 W. 40th St.—New York 18, N. Y.—LO 4-2597

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FRIDAY, MARCH 20, 1959

The EDITOR'S CHAIR . . .

One of the satisfactions of running an institution like The POST and OPINION is the way people who are associated with it grow and prosper, and make their contribution to a better and more highly civilized world.

WHEN MOSHE KOHN was our managing editor, we never suspected that he had the artistic ability which could produce such an exquisite translation of "The Doll's House." We knew of his Hebrew background, and we knew that he wrote poetry, but like everyone else, it wasn't until Simon and Schuster called on him to translate this best-selling Israeli novel, and he turned out such a skilled and sensitive rendition, that we began to accept Moshe's ability for what it is.

This leads up to the news you already know—that a play by Shimon Wincelberg, who has been writing "Report from Hollywood" for us for years, will soon open on Broadway. The play is "Kataki," which you may have seen as a television drama some months back, and will try out in about three weeks in Philadelphia, probably at the Walnut, and then move 10 days later to New York.

SHIMON'S perceptive writing has not been affected by his move to Hollywood, where he is a screen writer. One of his short stories has been included in "The Best American Short

Stories of 1953." Any reader of his column could detect that here was no ordinary hack-writer, but one who used words and depicted scenes and events with a genius that must be rewarded in due time.

PRODUCER Jay Garon and conductor Alan Schneider both are Jewish. Schneider did "Anastasia" and "Waiting for Godot," and recently was awarded a \$10,000 grant from the Ford foundation.

The several notices in The POST and OPINION about the play have brought a number of inquiries about theater parties from congregations and organizations, we're advised. Also a number of POST and OPINION readers have become backers of the play as the result of the publicity about it in our columns.

SO IT GOES. We're sure that other publications have similar experiences where their writers begin to make a mark in the world. Incidentally, you no doubt have noticed that Charles Roth, our executive editor, is teaching a course at New York University and we're sure you've read in our pages recently that three of our columnists—Rabbi Jacob J. Weinstein, M. Z. Frank and Abraham Burstein—are writing or have recently published new volumes.

North Shore Rabbi

Presents Unique View
of Jewish History

By **RABBI JACOB J. WEINSTEIN**

KAM Temple, Chicago

Now it can be told!

The crises of contemporary Jewish history have not been due to the Nazi destruction of six million Jews, nor to the major upheaval of the European economy, nor to the recrudescence of anti-Semitism in Russia, nor to



Rabbi Weinstein In a recent sermon, the rabbi said:

"**IT BECAME** apparent through the years that the UJA would probably never dissolve. It would go on from crisis to crisis. Sometimes, significantly, historical crises seemed to erupt just at the moment that UJA drives were being organized in many parts of the U. S. Flying teams of 'big givers' would be taken to Israel, or to some other area in the world where there would be needy Jews, candidates for immigration, and come back to their home communities witnesses, committed witnesses, to the terrible needs that had to be answered once and for all."

The rabbi goes on to say that the Rumanian crisis was trumped up by desperate UJA leadership in need of a compelling slogan to jack up falling contributions. He warns us that this act of denuding European countries of their Jews may embarrass America's foreign policy and is definitely a defeatist act—surrendering Jewish positions in countries where Jews have lived for more than 2,000 years. Unless the Jews of a country are considerably worse off than the non-Jews, they have no business leaving their country, says this comfortable rabbi, from his secure pulpit in his contented suburban congregation.

HE STATES HIS thesis in these shockingly frank lines:

"And yet, we should be willing to ask, and this question may shock and anger some of you: Should the Jew in communist-dominated countries be a more privileged individual than the non-Jew? Should he expect to be rescued any sooner than non-Jews? Does a Jew have a right to believe that other Jews in other countries have some special responsibility to him simply because he is a Jew, an individual with a presumably (sic) similar background to another and more fortunate (sic) individual in another land? . . . The Rumanian immigration crisis points up the inescapable nationalistic element that has dominated Jewish philanthropy for almost two decades, a nationalism that has cynically used humanitarian motives for its own aggrandizement, a nationalism that threatens to subvert and damage the status of every group of Jews in every country in the world."

HERE YOU HAVE IT—a man who bears

the title of rabbi admonishing Jews not to get to the head of the line, as did a certain choleric British prime minister a decade ago! Here is a rabbi who proudly boasts that he will not contribute to the United Jewish Appeal and defends his callous niggardliness as an act of high courage. Here is a man who considers it an act of indecent partiality for a Jew to be more interested in a fellow Jew than in any other distressed human being, but who takes no visible steps to arouse his congregation to any effective concern for the Chinese, the Hindus or the Africans.

Here is a man who is supposed to have some little knowledge of Jewish history, who reduces the ages old Messianic dream of Israel restored and Zion rebuilt to the maneuvers of a few petty politicians; who bemoans the most unique historical and ethnic continuity in the story of mankind and belittles a sense of kinship and responsibility that has been one of the redeeming glories of the sad story of man's inhumanity to man by the peevish, mischievous innuendo of the question: "Does a Jew have a right to believe that other Jews in other countries have some special responsibility to him simply because he is a Jew, an individual with a presumably similar background to another and more fortunate individual in another land?"

WHEN THE JEWS were driven out of Spain and Portugal, wealthy French Jews met them at the border and sped them east with enough money to take them beyond the French boundaries. They did not want to jeopardize their security by taking in these refugees. But at least they made it possible for them to go elsewhere.

Rabbi Singer does not have even the grace of this enlightened self-interest. He obviously will not pay the price of it and prefers to offer stingy people a high-fallutin rationalization for their spiritual poverty.

Eliezer Berkovits, in a symposium on "Who is a Jew?" in the Winter 1959 issue of Judaism, gives an answer which will be much more acceptable to all except self-hating Jews:

"**WE PROPOSE** that there are at least two such objective factors which have crystallized from Jewish history and ought to be acknowledged by all those who care to call themselves Jews. One of them has found its classical formulation in the Talmudic saying, 'Kol Yisrael Arevim Zeh baZeh—All Israel are responsible for each.'"

"This is not a mere injunction how Jews ought to relate themselves to each other; the saying reflects the actual experience of Jewish history as to how Jews do relate themselves to each other. It is an experience that has surpassed all dividing lines of ideology. Jews the world over have shared in each other's sorrow and happiness, in each other's shame and glory."

Rabbi Singer has read himself out of the historic Jewish identity. He chooses not to be one with us. It would be so much more honest and honorable for him, since he has denied the substance, to also give up the name and the label. The title "Rabbi" may be an omnibus title, but it cannot be stretched to include one who denies the brotherhood of Israel.

Charges P-O Created False Impression

● Editor, Jewish POST and OPINION: In one of your recent issues you wrote an editorial concerning a \$500 charge which is made by the Oheb Sholom temple of our city. If I recall your statement correctly, it said that no child could have the benefit of the bar mitzva ceremony in Oheb Sholom except upon a payment of \$500. This presents a most outstanding example, by no means rare, when failure to state the facts in full leaves the reader or listener under a false and detrimental impression.

I AM SURE you know that the payment of the fixed membership fee in any Reform temple, at least in our city, carries with it the privilege of sending as many children as one has to the schools. There is no additional charge for this. Neither is there any charge whatsoever for the bar mitzva ceremony.

Oheb Sholom is conducting a building campaign; they are forced to move from their present location because of a serious change in the residential neighborhood where they have been located for more than 60 years. Every member of the congregation is asked to take some responsibility in this campaign. The \$500 sum which is required is in the form of a pledge to the building campaign; but the subscriber is allowed, wherever necessary, 10 years in which to fulfill this pledge.

IT SEEMS to the writer that \$50 a year over a 10-year period is not too large a sum to ask from Jews who want all the benefits that a present-day synagogue supplies. I shall not enumerate these; everyone knows how extensive and expensive they have become. I believe the time has come for American Jews to realize that it is their obligation to pay for, as far as they possibly can, what it costs to operate synagogues, social centers, religious schools.

From my own experience as chairman of a synagogue school board and as president of its congregation, I can tell you that our organization subsidizes the school system to the extent of approximately \$60,000 each year. In other words, tuition fees collected do not cover the expenses involved by the above amount.

Let me add, too, that I am not a member of Oheb Sholom but am associated with the Chizuk Amuno congregation, a Conservative group in this city.

ISAAC POTTS

Baltimore 5

Editor's note: Mr. Potts, if he wants to comment, should be accurate. There was no editorial in The POST and OPINION on the subject, only a news report. This news report stated the facts in full, and gave in full the reasons the congregation felt impelled to take such action.

Labels Eisendrath's Position Hutspa, Grievous, Abhorrent

● Editor, Jewish POST and OPINION: In your presumably broad-minded and liberal weekly, you don't hesitate to print all kinds of outrageous, sensational, provocative opinions and statements concerning the essence of Judaism. Some of the opinions, ostensibly deeply philosophical and of broader progressive horizon, just reflect the abysmal ignorance . . . and dishonest thinking of their authors.

ON SUCH opinion is that of . . . Dr. Maurice Eisendrath . . . Feb. 20 . . . "Jesus would feel very much at home in a Reform Jewish congregation today." . . .

The hutspa to say that the American Reform movement is the very core of Judaism, and in its drive to be closer to Jesus it is even superior to current

Christianity . . . such a hutspa is grievous, distasteful and abhorred even by the discerning and honest thinking Gentile . . .

REFORM in this version is a slander in the eyes of the martyrdom of the whole Jewish history! It is a false misleading theory of religion in general and could practically be compared to a crooked statement such as: "I am a perfectly devoted American and hold high the ideals of Americanism, but do not recognize as my duties to serve in the Armed Forces of America and to pay taxes . . ."

Woe to the flock, to the innocent Jews, led by such leaders and by such theories of superior Judaism . . .

RABBI A. BEN-HILLEL
Bronx, N. Y.



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Rabbis Mean More To Jews than Jesus

● Editor, Jewish POST and OPINION: In the POST and OPINION of Feb. 20 you had a report* of an address by Rabbi Eisendrath wherein he has been reputed to have stated that if Jesus Christ were alive today he would have been a Reform Jew.

I studiously avoid any comment on why Reform requires justification for its existence by what Jesus might or might not do if he were alive today. However, I came across an overseas letter from Jerusalem this week which referred to an address made by Robert Graves, eminent English author, poet and authority on early Christianity, who, in an address in Israel, where he is visiting, stated: "Jesus would probably join the Natzei Karta (ultra Orthodox sect) if he were alive today . . ."

Of course, as a Jew who attempts to think, I am personally more concerned with what Hillel or Maimonides or other great rabbis would have said than with the Nazarene . . .

SEYMOUR B. LIEBMAN

Miami Beach

Ben-Gurion May Have to Lose Pride

● Editor, Jewish POST and OPINION: In your Feb. 27 editorial you state that Ben-Gurion should be brought to this country to help raise money to settle the Rumanian Jews in Israel.

Having stated some months ago that the only true Zionists in America are not those who donate to Israel but those who come to live there, B-G would have to completely reverse his

position before he would come here begging.

Time will tell whether the Old Lion will put his country's need above his personal pride.

HARRY FRIEDLER
Brooklyn 8, N. Y.

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DEATHS

H. S. Hendricks, 66, Dies;
Headed Seminary Body

NEW YORK (P-O) — Henry S. Hendricks, 66, honorary chairman of the executive committee of the Jewish Theological Seminary of America since 1950, died this week in Mt Sinai hospital after a short illness.

Mr. Hendricks was president from 1941 to 1945 of the Jewish Family Service association and was chairman of the JTS executive committee from 1944 to 1947. Treasurer of the American Jewish Historical Society from 1922 to 1944, he had been an honorary member of its executive committee since 1950.

MRS. LOUIS LIPSKY

NEW YORK (P-O) — Mrs. Charlotte Schacht Lipsky, 80, wife of Zionist leader Louis Lipsky, died this week at her home after an illness of two months. She was a founding member of the American women's division of the Organization for Rehabilitation Through Training (ORT).

HARRY BEILIN

JERUSALEM — Harry Beilin, 53, chief of protocol in Israel's ministry for foreign affairs, was found unconscious in his car Mar. 14 and died shortly afterwards. Among the posts he had held was consul in Los Angeles.

MRS. ANYA CORALNIK

JERUSALEM (P-O) — Mrs. Anya Coralnik, 62, died Mar. 12, seven days after the death of her husband, a veteran Israeli journalist.

OTHER DEATHS

Louis Melamed, member of the executive board of the Union of American Hebrew Congregations since 1957, in St. Paul, Minn. . . Charles Weinstein, 61, manager of the Philadelphia Joint Council, Amalgamated Clothing Workers of America and a di-

rector of the Allied Jewish Appeal and the Federation of Jewish Charities of Philadelphia . . . Abraham Freudenheim, 77, member of the Zionist Organization of America's executive committee from 1939 to 1953, in Philadelphia . . . Mrs. Malvine Singer Green, 87, mother of Rabbi Alan S. Green of Temple Emanuel in Cleveland

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